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Thank You

for all the help, given with such tireless generosity, to extend the circulation of *Christian Order* during the past twelve months.

At the beginning of December, 1973 circulation stood at 4,300. An accurate spot check made in August of this year showed the circulation of *Christian Order* as standing at 5,500—a rise in circulation of 1,200 in 8 months. This month, November, circulation is getting close to the 6,000 mark. Help it, please, to get there by Christmas.

Doing so means the continuation into the months ahead of the wonderfully prompt generosity with which subscriptions have been renewed during the past twelve months and the extraordinary zeal, which has led so many readers to bring *Christian Order* to the notice of their friends and, very often, to take out subscriptions on their behalf. It is this—the magnificent support of our readers—which has produced, this past year, without aid of advertisement, a rise in circulation that is extraordinary by any standards.

For all this help from readers the Editor is more grateful than he can say. He thanks them from the bottom of his heart and asks them, for the sake of the cause in which he and they believe, to keep up the good work.

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Christian Order

EDITED BY

Paul Crane SJ

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Blimps And All That

THE EDITOR

IRRESPECTIVE of whether or not there has been a General Election by the time these lines are published, there is a point that needs to be made with regard to what we will call, for want of a better word, "the affair of the Colonels".

It is one of agreement with Mr. William Whitelaw who was quick to point out (*Times* 24/8/74), as was the *Times* leader published the next day, that the new associations revealed last August as forming up in England under ex-soldiers to cope, at government request, with a possible breakdown of law and order, were important not for what they were in themselves, but for what they indicated. And what they indicated was a growing lack of confidence on the part of a significant section of the public in the continued ability of governments in this country to govern.

"Their anxiety", wrote the *Times*, "is whetted by the spectacle of authority, including the constitutionally-based civil administration, frequently and easily defeated by strikes at sensitive points in the economic and social arrangements of the nation. They fear either

the cumulative effects of government retreat before multiple sectional aggression, or the widespread disorders ensuing upon a determined effort to oppose it. They have seen a Conservative government fail to meet the challenge either by the successful exercise of its authority or by a successful appeal to the electorate; and they are seeing a minority Labour government which declines even to acknowledge the existence of dangers which seem to them so obvious."

This passage meets the country's mood. From which it follows, if I may cite the *Times* again, that "whether these nascent organizations are to be seen as a fantasy, a folly, or a force, they call for serious political evaluation". There you have it; and that is why Mr. Roy Mason, the Secretary of State for Defence, only added point to the public's anxiety when, in reaction to the discovery of the existence of these organizations, he smeared them straightaway as a "near-fascist groundswell of Blimpish reaction" (*Guardian* 3/8/74) and classified somewhat coarsely the utterances of their leaders as "Blimpish bull". All he did by so doing was to give the English public what the *Times* leader called "just another sad example of senior politicians' poverty of mind".

It is precisely this poverty of mind and the paralyzed action that has stumbled out of it time and again during past years that has led to the formation of these organizations in aid of government that Mr. Roy Mason and others have been so quick to condemn. Nothing illustrates more clearly the reason for their formation. Yet Mr. Mason apparently cannot see this. His apparent reaction was to draw out of "the affair of the Colonels" all the party political capital he could—as, to be fair, the Tories sought to make out of the Court Line Catastrophe all the party political capital they could. It is precisely this that disgusts us all—the shallowness of the contemporary political mind; a-fighting between puppets as the country moves towards collapse.

This remarkable article and its successor, which will be published in December, appeared in our American contemporary, *The Remnant* (2539 Morrison Avenue, St. Paul, Minnesota 55117) for June 7th and 17th, 1974. We commend both to the close and prayerful consideration of our readers.

Full documentation concerning both will be published at the foot of the second and concluding article in December.

The Fort Is Betrayed

MICHAEL DAVIES

ON the Feast of the Annunciation, 1963, Archbishop Marcel Lefebvre sent a letter assessing the first session of the Second Vatican Council to all the members of the Congregation of the Holy Ghost of which he was Superior-General. The Archbishop had noted a number of disturbing tendencies among the Council Fathers, including that of an important group which placed the ecumenical aspect of the Council before all else. This group wished to purge the conciliar texts of anything which might tend to keep alive differences rather than assist in bringing about unity. (*1)

Protestant observers at the Council did far more than observe; some, such as Oscar Cullmann, a Lutheran, actually made what was described in the *Osservatore Romano* as "a valid contribution" to the drawing up of conciliar texts. (*2) One of the Anglican observers, Bishop Moorman, commented in his account of Vatican II: "In reading the schema on the liturgy and listening to the debate on it, I could not help thinking that if the Church of Rome went on improving the Missal and the Breviary long enough, they would one day invent the Book of Common Prayer". (*3) Another Protestant theologian, Dr. Jaroslav Pelikan, gave a qualified but enthusiastic welcome to the *Constitution on the Liturgy*

which, he explains: "... does not merely tinker with the formalities of liturgical worship, but seeks to form and to reform the very life of the Church. Since that was also the very aim of the Reformers of the 16th century, it will perhaps be appropriate for me, as a Reformation scholar, to summarize my reactions to the Constitution under three of the rubrics I employed in my book *Obedient Rebels* (Harper, 1964) for an interpretation of the liturgical thought of Martin Luther". Dr. Pelikan could have gone on to point out that the aim of the Protestant Reformers in the changes they made in the liturgy was, as explained by Luther, to destroy the Mass and, in so doing, destroy the Church, *Tolle Missam, tolle ecclesiam*". However, Dr. Pelikan evidently judged it prudent to pass over this point. He does explain that several of the fundamental principles of the *Constitution on the Liturgy* "represent the acceptance, however belated, of the liturgical programme set forth by the reformers ...".

Dr. Pelikan's enthusiasm is not unqualified, however. Commenting on statements in the *Liturgy Constitution*, which accorded with Protestant thinking, he adds: "Such statements are bound to evoke the enthusiastic approval of anyone who believes that the Reformation was the work of the Holy Spirit, but this reaction is turned to disappointment at one crucial point. In view of the explicit commandment of Christ and the evident practice of the early Church, that is the justification for still denying the chalice to the laity except at a very few special occasions—"in cases to be determined by the Apostolic See" (Article 55 of the *Constitution*)? At the very least, the restoration of the form of communion prescribed by Our Lord must be a primary task for the reform of the liturgy in the near future". (*4)

There is, of course, no theological objection to the reception of Holy Communion under both kinds—nor is there any theological objection to reception under one kind, though Protestants maintain that there is. Reception under both kinds was one of the key issues in the liturgical disputes of the Reformation and its acceptance as the normal

practice could appear to concede that reception under one kind, the almost invariable practice in the Western Church since the 14th century, was objectionable in some way, and would, as Cardinal Godfrey of Westminster pointed out during the debate on the *Liturgy Constitution*, "lead people to think that the Catholic Church was giving in to the Anglicans and some of the other Protestant bodies who had retained this practice". (*5)

However, Dr. Pelikan's demand for the Catholic Church to restore "the form of communion prescribed by Our Lord" is being steadily implemented. Fr. Schillebeeckx, the extreme liberal Dutch peritus (expert) at the Council, has revealed how some periti had admitted introducing ambiguous phrases into the conciliar texts which they intended to exploit after the Council through the commissions set up to implement the official documents. (*6)

The short phrase quoted by Dr. Pelikan from Article 5 of the *Constitution on the Liturgy* regarding the introduction of Communion under both kinds "in cases to be determined by the Holy See" was soon expanded into a very lengthy list in the *Institutio Generalis* to the New Mass (*7) This list has since been expanded again, and in some parishes optional Communion under both kinds is now the regular practice at Sunday Mass. This, of course, is unofficial, but if events follow what has become the established practice, the Vatican will eventually bring an end to this defiance of the law by permitting it, as has happened with Communion in the hand and the distribution of Holy Communion by laymen.

In a similar manner, such Protestant practices as the vernacular liturgy have become virtually universal, despite the fact that the Council ordered the retention of Latin and the majority of the Fathers were under the impression that it would certainly be retained "in the principal parts of the Mass in those countries where the Church was long established and the people were used to it, reserving the vernacular for the catechetical or dialogue portion at the beginning of the Mass, and for all other liturgical functions". (*8)

Cardinal Heenan has admitted that "the bishops at the Council failed to foresee that Latin would virtually disappear from Catholic churches." (*9)

Similarly, the introduction of Mass facing the people, a step in full harmony with "the liturgical programmes" set forth by the (Protestant) Reformers, has become virtually universal in the Western Church outside the Iron Curtain. This break with the liturgical tradition of both Catholic and Orthodox Churches was, like the widespread practice of Communion in the hand, not even mentioned in the Liturgy Constitution. Communion in the hand is also, of course, contrary to the traditions of the Eastern Churches, both Orthodox and Uniate, and it is certain that the closer we align ourselves with Protestant belief and practice, the more we alienate ourselves from the Orthodox. (*10)

Before even beginning to deal with changes in the text of the Mass designed to bring it into line with Protestant Eucharistic practice and belief, it is evident that the changes already mentioned—the universal use of the vernacular, Mass facing the people, and Communion in the hand—would in themselves have served to transform the ethos of even the old Mass from what had been regarded as, and was recognized as, a *Catholic* ethos, to one that was most certainly Protestant.

The implementation of the *Liturgy Constitution* was entrusted to a Consilium which included six Protestant advisers. Archbishop Dwyer, formerly of Portland, Oregon, has conceded that the great mistake of the Council Fathers was to let the reform of the liturgy get into the hands of these members of the "liturgical establishment". (*11) *La Documentation Catholique* of 3 May, 1970 carried a picture of Pope Paul with the six Protestant advisers, when he received the members of the Consilium for the last time on 10 April, 1970, its work having been completed. Jean Madiran, editor of *Itinéraires*, made a particularly perceptive comment regarding the photograph and the accompanying report, in this issue of December 1973.

"The *Novus Ordo Missae* was," he wrote, "the achieve-

ment par excellence, the masterpiece of this Consilium which had created it with the active co-operation of six heretics, the six who can be seen in the photograph to the right of the Holy Father.

"I use the term 'heretics' without the least intention of being aggressive, offensive, or even rhetorical. I use it because it is the correct scientific term, the exact term. Not only are these six heretical individuals heretics personally, but they are there in their official capacity as such. *La Documentation Catholique* makes this clear in note 1 to page 416. It names the six as Dr. George, Canon Jasper, Dr. Shephard, Dr. Konneth, Dr. Smith, and Brother Max Thurian, and affirms that they are there as 'representing respectively the World Council of Churches, the Anglican and Lutheran communions, and the Taize community'. The *Novus Ordo Missae* was not simply concocted in collaboration and in agreement with six people possessing expert knowledge, individually chosen for their international reputation or their good looks and who, by chance as it were, also happened to be heretics. No. The *Novus Ordo Missae* was concocted in connivance with six official representatives of a number of heresies and convoked specifically in this capacity to organize our liturgical renewal. They produced exactly the type of liturgy and the type of renewal that could have been expected, in view of what they represented."

On page 417 of the same edition of *La Documentation Catholique*, Pope Paul is reported as expressing thanks to the members of the Consilium for the manner in which they had "... re-edited in a new manner liturgical texts tried and tested by long usage or established formulas which were *completely new*". He went on to thank them for "imparting greater theological value to the liturgical texts so that the *lex orandi* conformed better with the *lex credendi*". (*12) Madiran considers this to be a statement of capital importance as it evidently means that until 1969 the liturgical texts did not possess that degree of theological value which was desirable! He writes: "... they did not have that theological value which is now to be found in the 'completely new'

formulas of the new liturgies. It's a point of view. For more than a thousand years the *lex orandi* of the Church had not been sufficiently in accord with the *lex credendi*. The new Eucharistic prayers conform better than the Roman Canon with the true faith; this is also the opinion of the Taizé community, the Anglican and Lutheran communions, and of the World Council of Churches . . ."

The *Novus Ordo Missae* was described in Article 7 of its original *Institutio Generalis* as: "The Lord's Supper, or the Mass, is the sacred assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. For this reason, the promise of Christ is particularly true of a local congregation of the Church: where two or three are gathered together in my name, there am I in their midst." This is a wholly Protestant concept and has, of course, been replaced in the revised *Institutio Generalis* with one which, if not totally satisfactory, is at least recognizably Catholic. The original definition is of the greatest possible importance, as it states clearly what the Consilium considered it had produced—a Protestant Lord's Supper. In this respect, there is perfect conformity between the *lex orandi* of the *Novus Ordo Missae* and the *lex credendi* of Article 7 of its *Institutio Generalis*. But, as Cardinals Ottaviani and Bacci insisted, in their letter to Pope Paul, the new Mass "represents as a whole and in detail a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which, by fixing definitely the 'canons' of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery". (*¹³) It cannot be sufficiently emphasized that this is the considered judgment of two Cardinals distinguished both by their theological competence and their devotion to the Holy See.

The only effective means of overcoming an insurmountable barrier is to remove it—and this is exactly what the Consilium did to the Mass of St. Pius V.

(To be concluded)

Cardinal William Allen saved the Faith in Elizabethan England. In the teeth of the persecution mounted by Queen Elizabeth to destroy it, Seminary Priests, Jesuits and Layfolk, combined gallantly together, suffered and died gallantly together to hold what Allen had saved. Their example is an inspiration to those of us who fight now, as fight we must, to save the Faith of our Fathers, so grievously attacked from within.

Elizabethan Catholics and the Mass

2: Seminary Priests, Jesuits and Layfolk

PHILIP CARAMAN, S.J.

IT appeared now merely a matter of time before England, like other northern countries, became wholly Protestant. Those who had been small children at the end of Mary's reign were now reaching manhood. They could remember only the new services: and those younger still were brought up on the new catechism which maintained that there was no need for the sacrifice of the Mass since Christ's death on the Cross had done away with all need for further sacrifice. To the question, "Dost thou imagine the bread and wine to be turned into the flesh and blood of Christ?", the children were taught to answer that there was no such change.

The old priests, who held by the ancient teaching of the Church, had now all been deprived; many had died, those that survived lived in private houses or in prison; a few only went about the country saying Mass or hearing confessions in secret. Several were caught and imprisoned. In few parts except Lancashire did the Old Faith prove

unassailable. Elsewhere there was now every hope that England would be wholly Protestant before the Queen was much older.

Thus by the middle seventies of the century Elizabeth was in sight of success. She had no liking for violence; in her childhood and youth she had been surrounded by bloodshed and abhorred it. It was her plan to induce the change in religion peacefully. After the removal and death of the old priests she calculated that the new ministers would receive recognition and the new religion would become firmly rooted in the land.

William Allen Saves the Faith

But there was one man she had left out of her reckoning, namely William Allen, a few years older than herself, from Rossall in Lancashire. He had won distinction in England, and had been principal of St. Mary's College, Oxford, then a canon of York Minster under Mary. Two years after Elizabeth came to the throne he left England with many of the leading men at Oxford, and was ordained priest abroad.

It was Allen's vision that saved the Old Faith in England. Before it was too late, he founded a seminary for the training of English priests at Douai, a small fortress town in the Netherlands, then under the rule of Philip II, King of Spain, formerly the consort of Queen Mary. There the King had established a new university with the purpose of combatting heresy. While the English youths, gathered by Allen, lived in the seminary, built and governed on the model of an Oxford College, they were able to attend the lectures on doctrine at the University, and at the same time lead their own religious life.

Year by year more Englishmen came secretly across from Oxford to train for the priesthood at Douai. They were among the best men in England—brave, learned and self-sacrificing. The first of them were ordained priests in 1574; others followed. The year of the first ordinations

only four priests were sent back secretly to England; in the following year six; then in the year following that eighteen.

At first the Queen's Councillors despised the puny beginnings of Douai. They thought, and said also, that those who might become priests abroad and re-enter England, would be compelled by want or tempted by gain to accept a benefice and minister in the Protestant churches according to the law and teaching of the State. If there chanced to be any obstinate men among them, they would be able to do nothing, for, as they said, what could a few poor and homeless men do against the new Church, which was under the protection of so mighty a Queen and so effectually protected on every side. But the new priests were not cast in the old mould. Soon the Queen began to fear for the success of her policy, as across the Straits of Dover forces gathered for a fierce and relentless struggle to win back the souls of English Catholics to the Old Faith.

Cuthbert Mayne and the Seminary Priests

The first of the Douai priests to be captured and executed was Cuthbert Mayne. Returning to England in 1576, he had worked for twelve months in Cornwall before the sheriff of the county, Sir Richard Grenville, later to win fame as the hero of the *Revenge*, arrested him at the manor house of Golden near Truro, which belonged to a saintly Cornishman, Francis Tregian, who for his crime in sheltering Mayne was imprisoned for the rest of the reign: but his spirit was unbroken. In a poem referring to Mayne's captors, he wrote:

I humbly thee beseech, o Lord,
Even by thy blessed blood,
Forgive their guilt, forgive their ill,
And send them all much good:
Turn not, o Lord, thy face from me,
Although a wretched wight,

And let me joy in thee all day,
Rejoice in thee at night.

Mayne's was a test case. There existed then no legal ground for his condemnation. But the Queen's Councillors ordered that he should be executed "for a terror to the Papists". He was offered his release if he would go to the Protestant Church. He refused. While he waited execution at Launceston Castle, his cell was flooded with a dazzling light. Two days later he was taken out to the market place and hanged.

Mayne was typical of the new priests. By their preaching and books, by their administration of the sacraments in secret, but, above all, by their example of a holy life, they won many back to the Old Faith. That it was not too late, was due to William Allen. For the majority of Englishmen believed still in their hearts that the Catholic religion was right, but in practice and from fear went to the new Church.

When the Queen's Councillors saw this, and saw that the country, the towns, the inns of court, the universities, and houses of the nobility and even the court itself had in them men and women won back to the religion into which they had been baptised, they began deeply to regret their mistake. By cruel laws, by spreading terror in all parts of the country, by every human means and contrivance, they set themselves to thwart the work of Allen.

Meanwhile the trickle of new priests had become a steady flow. Other seminaries were started. Only a few years after the foundation of Douai a group of men there left to become the first students of a new College in Rome. The Pope, Gregory XIII, the successor of Pius V who had excommunicated Elizabeth, had handed over to Allen an hospice for English pilgrims founded in the holy city by King Alfred: but in handing it over, he laid down as a condition of his gift, that if England again should become a Catholic country, then the building should once more be used as an hospice.

Edmund Campion and the Jesuits

When Allen visited Rome to establish this College he persuaded the Father General of the Jesuits to send back to their own country as missionaries some Englishmen who had joined the Society of Jesus abroad. At this time the reputation of the new Order, from Sicily to Scandinavia, was exaggerated fantastically beyond the merits of the men who composed it.

When finally, after much negotiation, Edmund Campion, disguised as a traveller in diamonds, slipped unnoticed past the Customs officials at Dover in May 1580, and joined his companion, Father Persons, in London, the whole country began talking about "a Jesuit invasion".

Though other priests from the new seminaries possessed equal courage, character and resourcefulness, none could match Campion in his power to express the spirit that fired them all.

Hastily, while his horse was being saddled for a journey into the shires, he wrote, against the day of his capture, a challenge to the Privy Council, explaining the reasons why he had returned to England. It was so stirring a document that the friends to whom he had given it for safe-keeping had it copied immediately and passed round the London prisons.

"My charge is", wrote Campion, "of free cost to preach the gospel, to minister the sacraments, to instruct the simple, to reform sinners, to confute errors—in brief, to cry alarm spiritual against foul vice and proud ignorance, wherewith many, my dear countrymen, are abused".

He demanded a public debate on religion, first with the Lords of the Council, then with the Doctors and Masters of both universities, and, finally, with the men of the law. Aware that his challenge might be interpreted as an "insolent brag", he protested that he was only suing for combat with any or all of them, preferably in the presence of the Queen. His desire was to show his countrymen on what solid ground the Catholic Faith was built. He concluded

with an appeal to the Queen herself in words that stirred the whole of England. "Many innocent hands", he wrote, "are lifted up to heaven for you daily by those English students whose posterity shall never die, which beyond the seas, gathering virtue and sufficient knowledge for the purpose, are determined never to give you over, but either to win you to heaven or to die upon your pikes". He declared that all the priests preparing now to enter England were ready to suffer death rather than renounce the struggle. "The expense is reckoned", he said, "the enterprise is begun; it is of God, it cannot be withstood. So the Faith was planted, so it must be restored".

Battle joined

One night about the time that Campion landed, a young boy from near Lichfield, called Edmund Gennings, who liked to go out on clear nights to watch the stars, saw a great battle joined in the sky. Two armies were ranged against each other: many were slaughtered and some who carried no weapons murdered: and there was an immense stream of blood running everywhere about them.

The child ran back to his mother who was supping with some neighbours. They all bore witness to the sight: and it was seen at the same time in other parts of England. In the same month there occurred in London a great earthquake which put men in fear and amazement. The gentlemen students of the Temple who were at supper ran out with their knives in their hands: and a piece of the Temple Church fell down. Also the great clock-bell of Westminster truck of itself without shaking against the hammer.

Indeed the coming of Campion was the crisis of the reign. The battle was fully joined: and no quarter was given by the Council.

Now the Queen could seek only to brand the new priests traitors. And in an age when politics were closely interwoven with religion her task was not difficult.

Campion Captured

After fifteen months of missionary travels Campion was captured. Immediately the Queen issued a Proclamation in which she spoke of the new priests as worthless ruffians who crept into the kingdom by stealth and in disguise and under false names, in order to encompass her death. By making them odious in the eyes of the people, she thought to make their ministry ineffective.

"They do come into the kingdom", she stated, "by secret creeks and landing places, disguised both in names and persons, some apparelled like soldiers, mariners or merchants, some as gentlemen . . . and many as gallants", in appearance always unlike what they really are, friars, priests, Jesuits and scholars.

In a desperate effort to maintain that they were traitors, the Council cruelly tortured the priests that fell into its hands. It was hoped that they might confess some degree of complicity in plots about which they knew nothing.

Among the tortures used in the Tower was the rack which, by means of wooden rollers and other machinery, pulled the limbs of the sufferer in opposite directions. There was also the Scavenger's Daughter, an iron hoop which brought the head, feet and hands together until they formed a circle; and also the iron gauntlet which enclosed the hand with the most excruciating pain.

When Campion was taken off the rack for the third time and brought back to his cell, he was so numbed that he jokingly compared himself to an elephant which could not rise from the ground; then when he was given bread to eat he took it, not in his fingers but in the palms of his hands, and compared himself to an ape. His companion, Alexander Briant, was so brutally used that Norton, the rack-master, as he was called, boasted that he had made him a foot longer than God had done. Yet, on his last racking, Briant was so wrapped in ecstasy that he felt no pain at all. Indeed he was comforted in a miraculous way as he meditated on the passion of Our Lord. "Whilst I was thus

occupied", he wrote afterwards, "methought that my left hand was wounded in the palm, and that I felt blood run out. But indeed there was no such thing". Some thought that he, like St. Francis, had received a hidden stigmata.

When in November 1581 Campion and Briant with Sherwin and others stood their trial in Westminster Hall, the charge against them was not that they had attempted to win the Queen's subjects back from the new religion to the old, but that they had been involved in a plot to invade Ireland in the Pope's interest. This was the legal pretext on which they were condemned. The jury on no evidence at all found them guilty. After they had been asked whether they had anything to say, Campion, in the name of them all, protested: "The only thing we have to say is, that if our religion do make us traitors, we are worthy to be condemned; but otherwise we are, and have been, as good subjects as ever the Queen had.

"In condemning us, you condemn all your own ancestors—all the ancients, priests, bishops and kings—all that once was the glory of England, the island of saints and the most devoted child of the Holy See. For what have we taught however you may qualify it with the odious name of treason, that they did not uniformly teach? To be condemned with these lights—not of England only, but of the world—by their degenerate descendants, is both gladness and glory to us. God lives; posterity will live; their judgment is not so liable to corruption as that of those who are now going to sentence us to death".

On 1st December, 1581 Campion was executed at the gallows at Tyburn outside London on the west side, along with Alexander Briant and Ralph Sherwin, the first martyr from the Roman College.

To Treason

It is a fact that there were certain bogus plots fostered by the Queen's agents as perhaps there were a number of authentic attempts against her life; but it is equally true

that the priests were not connected with them. Their behaviour on the scaffold, their transparent innocence, their brave and humble speech gave the lie in London and throughout the country to the political charges on which they had been executed.

Ralph Sherwin expressed their clear conscience in a letter written on the eve of his execution to his uncle. "Innocency", he told him, "is my only comfort against all the forged villany which is fathered on my fellow priests and me. Well, when by the high judge, God himself, this false vizard of treason shall be removed from true Catholic men's faces, then shall it appear who they be that carry a well meaning, and who an evil murdering mind. In the mean season God forgive all injustice".

The sentence these priests underwent was the cruellest on the statute book, a penalty reserved for traitors. While common criminals, like murderers, cattle-thieves, coin-clippers and highwaymen were hanged and left to die by the rope, the priests, as traitors, were hanged, drawn and quartered. They were permitted to hang only until they were half-suffocated, when a fellow squatting on the cross-beam of the gallows cut the rope, and dropped the body to the ground. The shock of the fall frequently brought the priest back to full consciousness. In that state he was dragged to the executioner's block where he was held down while his heart was drawn out. Then the executioner, taking the priest's heart into his hand, held it up before the crowd, with the words, "Behold, the heart of a traitor". The people were expected to reply, "Aye, aye": but in the execution of priests this response was seldom heard.

Afterwards the body was cut into four quarters; each quarter was placed on a pike and displayed in some city thoroughfare for a warning against treachery.

Wales Remains Catholic

Meanwhile Wales remained for the most part Catholic. The new religion of Englishmen was suspect to a nation

that had been subject for only a few hundred years to a foreign crown. In the hills and villages priests were busy. Mass was said with little secrecy. The shrine of St. Winifred Holywell in Flintshire still drew crowds as it had done Catholic days. When Welshmen were forced to send their children to the new church for christening, they had them baptised a second time at home by a priest. Under cover of night they carried out their own burials according to the Catholic rites. Both gentry and peasants stayed devout, showing much reverence for the old practices—they still burnt candles in the churches, told their beads, kept vigils on the eve of Our Lady's feasts. Even after the ancient shrines were pulled down, they continued to pray in the places where they had once stood.

Richard Gwyn

The preachers, though active, were ineffective. The first to suffer for the faith in Wales was Richard Gwyn, a schoolmaster in the district known as the Maelor, an enclave of Flintshire in the county of Denbighshire. A married man with six children, a poet and a spokesman of his people, he appeared altogether eight times before the Assize Judges. On one occasion he was carried heavily shackled to the Protestant Church at Wrexham but rattled his chains so loudly below the pulpit that the minister could not make himself heard; on another, when a red-nosed parson asserted that the keys of heaven had no more been given to St. Peter than any Welsh minister, he answered, "The keys you yourself have received are manifestly the keys of the beer cellar".

After Richard's condemnation at the Wrexham Assizes, his wife with her infant baby was brought into court and cautioned not to emulate her husband. "If you lack blood", he answered the judge, "then you may take mine as well as my husband's". On 17th October, 1584, as he left prison for execution in the market place, he told the sorrowing crowd, "Weep not for me. I do but pay the rent before the rent-day". For his bearing and bravery Richard Gwyn

has been described as the Thomas More of Wales.

A New Bill

Since it was now impossible to pretend that such men were executed for treason—for in no instance had it been proved against them—a new Bill was passed in the year following Gwyn's execution. It was the first piece of parliamentary legislation against the men from Allen's Colleges and became law on 29th March, 1585. Entitled *An Act against Jesuits, seminary Priests and other such like disobedient persons*, it made it high treason for a priest born in England and ordained overseas to return to the Queen's dominions and a felony for anyone to receive or assist him in any way whatsoever. Under this act more than two hundred men and women, priests and laypeople, suffered martyrdom. The last of them was the Welsh Jesuit, David Lewis, who was executed at Usk on 27th August, 1679.

It was hoped by means of this law to drive out the priests from their places of hiding and round them up in the inns and on the highways, and then ship them back to the continent and thus once and for all rid England of the Mass.

Less than a month after the passing of this law, some of the leading Catholic laymen met secretly at Hoxton, outside London, and there decided that all priests should shift for themselves, for no man, only God, could command any person to take a priest into his house at the price of his own life.

One poor priest, John Brushford, who came over about this time, found everyone so full of fear that none would receive him into his house. So with another priest he hired a chamber in a poor cottage in a wood, near Tottenham High Cross, and there remained for six or seven weeks, sending a poor man into the city to buy food for them.

During the following summer, therefore, priests visited houses only when asked for by the people.

Days Full of Suffering

The days that succeeded the Parliament were full of suffering for Catholics. Many were captured. The crisis was described by a priest who lived through it. "Catholics", he wrote, "now saw their own country, the country of their birth, turned into a ruthless and unloving land. All men hastened their hatred on them. They lay in ambush for them, betrayed them, attacked them with violence and without warning. They plundered them at night, confiscated their possessions, drove away their flocks, stole their cattle . . . In the common thoroughfares and at crossways watchers were posted, so that no traveller could pass peacefully on his way or escape the most stringent scrutiny. On the same night and at the same hour, now a single town, now several throughout the kingdom, experienced the sudden incursion of secret spies. Inns, taverns, lodging-houses, bed-chambers were searched with utmost rigour, and any suspected person, unable to give a satisfactory account of himself, was put in prison or under guard until morning".

To instil worse fear into priests and their protectors, the Government spread rumours that a general massacre of Catholics was planned in London. Whenever, during this summer, the reports gained credence, Catholics would leave their homes and lodgings, or pass the night in the fields outside the city: or they would hire boats and paddle all night up and down the river. As one priest remarked, it appeared that the prophesy of Our Lord was then fulfilled: "They will put you out of the synagogues and whoever killeth you, will think that he doth a service to God".

"At this time, the example of a Catholic lady of York inspired men and women far and beyond her own city to even more heroic loyalty to the Mass.

Margaret Clitherow

Margaret Clitherow was the daughter of a wax chandler and the husband of a prosperous butcher. Two or three

years after her marriage she had returned to the Old Faith. Her home in the Shambles—it can be seen today—became a refuge for homeless and impoverished priests. She cared for them, hid them, answered their Mass, clothed and fed them. Several times she was imprisoned. Finally she was brought to trial on the charge of harbouring priests. To the amazement of the court she refused to plead, because, had she done so, her own children would have been forced to witness against her. She was condemned, therefore, to the penalty of *peine forte*. The sentence was read: "You must be stripped naked, laid down, your back upon the ground, and as much weight laid up on you as you are able to bear, and so to continue for three days: and on the third day to be pressed to death".

The Protestants of York had described Margaret as a fanatic, but her speech to the judge after he had passed sentence proved them wrong. Simply and without emotion she spoke like any loving wife and mother. "You charge me wrongfully", she said. "I die not desperately nor do I willingly procure my own death: for not being guilty of such crimes as were laid against me, and yet condemned to die, I could but rejoice, for my cause is also God's quarrel. Neither did I fear the terror of the sentence of death, but I was ashamed to hear its shameful words spoken in this audience, such as to strip me naked and press me to death among men, which I thought for womanhood they might not have uttered. As for my husband, know you that I love him next unto God in this world and I have care over my children as a mother ought to have: I trust I have done my duty to them to bring them up in the fear of God, and so I trust now I am discharged of them. And for this cause I am willing to offer them freely to God that sent them me rather than yield one jot of my faith. I confess death is fearful and flesh is frail. Yet I mind by God's assistance to spend my blood in this Faith as willingly as ever I put my paps to my children's mouths".

In prison Margaret sewed a loose shift, for she was determined not to die naked. On Lady Day, 25th March,

586, she was taken from prison. The sentence was not extended over three days: she was permitted to wear her shift. She was a quarter of an hour dying, but her body was left for about six hours in the press near the toll booth on the bridge over the River Ouse.

Gallant Lay Catholics

Margaret was typical of the lay Catholics of Yorkshire who were prepared to make any sacrifices for the Mass. Many of them were simple people, bricklayers, tailors, bakers and weavers. When they were brought before the courts for not attending the Protestant services all knew and could express the reasons for their refusal. Some said they would not go to church because there was neither priest, altar nor sacrifice there; others simply protested that things were not as they ought to be or had been hitherto.

The most eloquent declaration came from Lady Cecily Stonor who had been Campion's hostess at her home near Henley-on-Thames. She was an elderly woman and declared to the judges. "I was born in such a time when Holy Mass was in great reverence. In King Edward (VI)'s time this reverence was neglected and reproved by such as governed. In Queen Mary's time it was restored with much applause, and now in this time it pleaseth the state to question them, as now they do me, who continue in this Catholic profession . . . I hold still to that wherein I was born and bred, and find nothing taught in it but great virtue and sanctity, and so by the grace of God I will live and die in it".

(To be continued)

Readings at Mass

FRANCIS FENN, S.J.

I WAS a little doubtful after explaining last month's "crown of righteousness" (2 Tim 4,8) as the recompense for an upright life. I have seen St. Paul's phrase explained as meaning the perfect and complete "rightness" with God which is still, here on earth, an object of hope (cf. Gal 5,5). But this hardly fits the metaphor of an athletic contest which St. Paul is using: the laurel wreath *was* a reward for success—perishable indeed, whereas that of the faithful Christian will be imperishable (I Cor 9,25). The "unfading crown of glory" of I Peter 5,4 combines both ideas.

Yet it must not be forgotten that the Christian life, from its start until its completion, has its source entirely in God through Christ (I Cor 1,28-31). As the preface for saints in the missal puts it: "in crowning their merits you crown your own gifts"—of which they have been wholly recipients, though not of course inert recipients. This month, on the feast of Christ the King (Nov. 24), we have an example of the completely unmerited nature of the first grace—the gift of faith. "Jesus, remember me when you come in your kingly power" (RSV). And Jesus promises that "to-day" the thief will be, not merely in his royal retinue, but sharing his royalty (this is the force of *with me* in the Greek). He had responded to the gift of faith, and "everyone who calls upon the name of the Lord will be saved" (Rom 10,13).

Paradise, the last word of the reading, is a Greek word adopted from Persia, where it meant a luxurious royal park. It is used in the Greek translation of the Old Testament to render the Hebrew for garden (Garden of Eden or delight—Genesis 2,8; 3,23). In Revelation 2,7 Christ is represented as reversing the decree of Genesis 3,22: "To him who conquers I will grant to eat of the tree of life, which is in

the paradise of God". The word would have been understood by the thief, as it was common in popular Jewish writings of the time.

The Sadducees (No. 10) consisted of the priestly aristocracy and their well-to-do supporters. They relied on the letter of the Law of Moses, where they could find no mention of the resurrection; the Pharisees, on the other hand, found it in more recent tradition. Indeed, it was only during the persecutions of the 2nd century BC (see first reading) that belief in the resurrection of the dead took shape—the first definite mention of it in the Bible is in the Book of Daniel (12,2) written about 165.

Earlier Israelites, with their "social" view of man, knew that a man lives on in his sons and in the people of Israel of which he is a member. Apart from this, there is no survival after death. God's "imperishable spirit" (1st reading, Nov. 3) is in all living things, but when they die it "returns to God who gave it" (Ecclesiastes 12,7). The Hebrew word translated into English as "soul" usually means the whole man as conscious self, of which life is the manifestation. But this conscious self dies. In the New Testament the Greek word *psyche* is used in a similar sense, e.g. in the last words of the gospel on Nov. 17: "your endurance will win you your *lives*"—but this is possible only because of the possession of supernatural life, leading to resurrection (Rom 8,11). Future life is grounded on God's redeeming will rather than on the indestructible soul of Greek philosophy. Several of the Psalms expressed the hope that communion with God would not be destroyed by death, but their writers do not yet know how this can come about. Nor will the revelation be complete until our Lord himself has risen from the dead. And from then on it is growing union with the Risen Christ on which the Christian's hope is based.

To return to our gospel reading. The Sadducees, to make the idea of resurrection sound ridiculous, propose a fictitious case based on an ancient law ⁽¹⁾ which provided

(1) *Levirate Marriage in Dictionary of the Bible* (McKenzie).

for the continuity of families. It is cited in a modified form in Deuteronomy 25; probably it was no longer in use at the time of Christ. Their "case", however, showed how worldly an idea they held of the doctrine they were trying to disprove—rather like that of the ancient Egyptians, who thought of the after-life simply as a *continuation* of this one. There was no question of being "judged worthy of a place in the other world and in the resurrection from the dead". Those who are so judged, says Jesus, "can no longer die" and therefore marriage is no longer necessary. It will indeed be a bodily resurrection, but the body will be suited to man's perfect state, as St. Paul was to show (I Cor 15,35-50). "Equal to angels" (RSV) seems better than "the same as angels" (JB)—which men can never be! But perhaps we should understand "as regards immortality". "Sons of God"—what has begun in this life will then come to flower and be permanent (Rom 8,15-17; Gal 4,5-6; I John 3,2).

The Sadducees probably only accepted the authority of the first five books of the Bible—the Pentateuch or Law, supposed in those days to be from the pen of Moses. They have quoted the Law to Jesus, so he does the same to them, from "the passage about the (burning) bush" (Exodus 3,6). This originally meant that God, who reveals himself to Moses, is the God whom Abraham, Isaac and Jacob worshipped. The argument proceeds on the basis that God's declaration contains the assurance that he has not ceased to be the God of these Patriarchs; he has not forgotten his promises to them and their descendants (cf. Hebrews 11,16); he will not abandon those who have served him, for he is God "not of the dead, but of the living". And if Abraham lives, he lives with a view to bodily resurrection (cf. 2 Macc 12,44).

Father Crane takes as his starting-point the appalling behaviour of teen-age louts on the promenade at Ostend last summer. Who do they think they are? The trouble, thinks Father Crane, is largely that, thanks to the inroads of the supposedly omniscient State into the lives of us all, they do not know. One thing is certain; we have to get rid of it if we want to get back to where we belong.

CURRENT COMMENT

Pride and Identity

THE EDITOR

“THE decision of a Belgian court yesterday to remand in custody five young Manchester United fans for one month, after the disturbances on Saturday, was criticised last night by Manchester United Supporters Club as a harsh decision.”

Debauch at Ostend

Can you beat that? I do not know which I found more infuriating at the time—the crude vandalism of the Manchester United supporters at Ostend or the bleat of “harshness” that came out of their Club after six of their number had been charged very properly by the Belgian Authorities as a result of the damage caused by their disgusting behaviour at the Belgian seaside town. Consider, for a moment, what happened when Manchester United supporters descended on the summer resort early last August to watch their team play a friendly match against AS Ostend. Five of their number “were arrested by Ostend police on Saturday after a gang of United supporters, in the seaside resort to watch their team play a friendly match against AS Ostend,

wreaked havoc along the sea-front. The gang smashed windows, damaged parked cars and fought in cafes and restaurants. Mr. Marcel Laurens told the court that damage caused by Manchester United fans amounted to at least £2,500 and probably more. Altogether 33 youths were rounded up by the police in Ostend, but charges were laid against only six of them. The others were sent straight back to Dover on the ferry without seeing the match, which United won 2-1" (*Telegraph* 7/8/74).

That is the bare press report. Consider for a moment what it means. A pleasant seaside town on the channel coast, with children and families there to enjoy a bit of sun and sand. Then, suddenly, all is chaos. The English mob has moved in. Manchester United supporters have been tipped off the ferry. Sodden, for the most part, with drink, without a shred of consideration for others or one ounce of pride in themselves or their country, these selfish, bullying louts, utterly devoid of the most elementary manners—ugly specimens of a corrupt permissive society—proceed at once and, presumably, for kicks, to tear the town apart. Its promenade is their killing ground; everything there is fair game meant for their animal enjoyment, irrespective of all other considerations. So it begins—fighting, yelling, vomiting, smashing windows, punch-ups in cafes, bashing parked cars, assaulting passers-by. The beastliness of the contemporary English at its worst, the crude, coarse, bullying arrogance so expressive of a nation in decay.

When the English get Drunk

Quite rightly, the Belgian Authorities would not have it. Said the examining Magistrate outside his court in Bruges on Monday, August 6th: "When the English get drunk, they always want to fight. We have got to set an example, to put an end to this. During the summer we have lots of trouble — but only from the English, never from the Germans and never from the French". He added, very properly in my opinion, "No pity can be shown over this

sort of action". In accordance with these excellent sentiments which we would do well to copy on this side of the channel, the five young teen-age louts (the sixth charged was in hospital) after appearing in court, each handcuffed to an armed policeman, were remanded in gaol for a month. "There can be no question", the Belgian Prosecutor told the court, "of granting provisional freedom to the accused until the damage has been paid for". Once again, I am in agreement. When they were to appear again in court on September 3rd, each of those charged was to face a gaol sentence of one week to three years, with a fine of £8 to £150 apiece.

Meanwhile, the five delinquents—described absurdly in the *Telegraph* (7/8/74) as "languishing in the fortress gaol of Bruges until they face trial"—having gone through the usual motions of expressing regret, had the impudence to ask the British Consul in Ostend to pay for the damage. Fortunately, there was no question of this being done for the time being; but British Governments these days are soft and stupid enough to give in to popular demand in support of an appeal for payment. Doubtless, before these lines are published, we shall have had the usual mob, flanked by trendy clerics, asking for "justice for our imprisoned lads", those great exemplars of the contemporary British way of life now cruelly imprisoned by the "wogs" across the channel.

Plaintive Permissiveness

Which brings us back to the Manchester United Supporters Club and its criticism as "harsh" of the Belgian Magistrate's decision to remand the five layabouts in custody for a month before bringing them once again to court. I am in no way surprised at the plaintive permissiveness implicit in this criticism. It is in line with so much of the same kind in every walk of life in this country. Family and school are riddled with it; so, too, are the universities and public life. You can expect little else from a society in decay,

and Britain, I am afraid, is such a society today. It is a place now where nothing any more is sacred, where anything goes. The debauch at Ostend was no more than one symptom of a deep-seated disease. And it is the present tragedy of the English that their inbred arrogance prevents them from recognising this. Despite the signs, so obvious to others, we still look on ourselves as somehow special, superior to our "continental" neighbours. Whilst they view us rightly with increasing disdain, bordering at times on disgust, we hold up still our contemporary fish-and-chips culture as warranting the admiration of "lesser breeds without the law", which is what we continue to think they are. In reality it is we who are mentally without the law. Twenty-five years of eroded and eroding standards, of the enthronement of instinct at the expense of reason, of the deification of sense and sex for their own sakes, have brought us as a people to the level of little more than trousered apes. Britain is a place now where the top, since the war, has taken its cue from the bottom, where that vanishing breed, the gentlemen, instead of leading by their example, their practice of manners and their respect for civilized values have either withdrawn into themselves or joined the rat race, discarding the standards that once were theirs and plunging in happily right amongst the rats; making of British society a homogenized, classless, mannerless, materialized money-grubbing whole, with each, whatever his trade, trying to live out of the pockets of others; a nation of con men whose symbol should be no longer the lion, but the jackal, the contemporary proletarian of any and every class busy seeking his prey. And all of it stimulated along its sleezy course by the ad-men, the press-men, the porn-men, the media-men, the sex-stimulators, the image-makers, the merchants of moral death in our midst. These chivvy the mob along, for mob it is; and the government over it, of whatever hue, is little better than the mob of which it is increasingly afraid; playing down to it, permissively thinking only in terms of its vote, when it ought to be reasserting ancient values—those by which this country

has lived in its great days—with all its might. A people, it is said, gets the government it deserves. Since the war, that is all, and just about all, the citizens of this country have got.

Government not the Answer

Not that government, really, is the answer. As I indicated in an article last month, the main trouble, since the war is that we have had far too much government. The ensuing process has been tragically cumulative. Clement Attlee's post-war Administration set the tone, with the creation of the Welfare State, which is a very different thing from welfare and which rests on the illicit and immoral assumption that it is the business of government to look after the citizen directly instead of encouraging him to look after himself. At that tragic, post-war point, the business of Britain's proletarianization began. The citizen was progressively encouraged over the years to look not to himself, but increasingly to government to meet his needs, not only in welfare matters but in an increasing number of others as well. Placed ever more relentlessly in a situation whereby government took increasing responsibility for his livelihood, he was less and less inclined, as the years went by, to take this essential human responsibility back to himself. Almost without knowing it, the citizen of Britain, during these years, has tended to become a ward of the State; looking to government for assistance, which he now thinks his by right and which successive, post-war governments for electoral purposes have been increasingly inclined to give him; which has inclined him, of course, to ask for more, which has caused governments to give him still more, and so on—into the present, final mess where the reaction of both Parties to the crisis that threatens is in the shape of promises to do their best to shelter the British public from its worst effects. Can these foolish men not see that the only thing to do, at this stage, is to let each in this country feel drastically, through his pocket, its oncoming effects, so that each may

recover something of his manhood in reacting responsibly to the onset of adversity instead of waiting like a child for government to pad him against its effects. I am afraid that government has now got such a grip on our lives in this country that few would want to be let out on their own again, to take care of their own lives, without promise of government support. However subconsciously, the last twenty-five years have made serfs of us all; now, as in the Middle Ages, our reaction in adversity is to flee to the one lord we have, which is the supposedly omniscient State.

A Letter to the "Times"

On a more cheerful note, there are signs that point in the opposite direction; that the citizen, given half a chance, would be only too willing to take back to himself that rightful heritage of responsibility for his own affairs, which is his natural right. One sign is to be found in the growth of both Scottish and Welsh nationalism. For long I have thought that both, at base, are reactions—and very proper reactions—not only to the present gross surfeit of power in government hands; but to its absurd over-centralization in Westminster. I find Sir William Lithgow expressing these sentiments exactly in a letter to the *Times* (9/8/74):

"The concentration of power at the centre and its alienation from responsibility is certain to destroy the stability of any society. Modern communications can stimulate centralization to grotesque proportions and in London there has been an unnatural and dominating concentration of the nation's decision making and purchasing power, at the expense of the rest of the country.

"Scottish nationalism is a reaction to the congested workings of centralization. Not only must we decentralize, we must restore the dignity and the self-reliance of the individual and the individual community . . .

"Mr. Eden, writing from Berwick, points out that the activities of British politicians seem less and less

relevant to the needs of the community, above all in the need, for example, for leadership. The permanent staff of government prance round in the endless musical chairs of the career game, befuddled by the intellectual incest of Whitehall.

"The rootlessness of those with power, but who seldom stay long enough to face responsibility, is repeated through state organization into large industrial corporations. We are becoming a nation of individuals who, if left alone, find their personal inadequacy overwhelming, but here in Scotland there is a means of demonstrating the growing desire, a personal desire, to break out of the circle in which we feel trapped, even if there is little comprehension of what lies beyond separation.

"We can be sure that we are the victims of London lunacy, now that the development of oil has taken precedence over all else. The ruthless exploitation of our resources is the prostitution of opportunity. The centralist minds of the City and Whitehall are conjoined with the centralization of Socialism by the reflexes of self-protection . . .

"London may be heavy with depression, but here the wind of change blows across the land. The Scots are doers not dealers, but we will not be reduced to a community of labourers for the mercenary armies of the invading construction groups . . .

"If nationalism is superseded by the regeneration of identity and pride throughout these islands, then perhaps, Great Britain will again surprise the world by showing the worth of democracy and the priceless trust that is freedom".

New Nationhood and Decentralization

The advantage of the Scots and the Welsh lies in this, that they are able to express in terms of a desire for new nationhood their rightful longing for management of their

own affairs. It is, in my view, no coincidence that, before the centralizing mania of Whitehall attained what Sir William so rightly calls its present "grotesque proportions", the cry of the Scots and Welsh for nationhood was little more than muted. It has been raised in these latter years, and rightly, because Whitehall has laid its impersonal and managerial hand across these two countries in mounting denial of the right of their peoples to control their own economic destinies. In earlier times this was not the case. Economic bonds were far looser and, because they were, we all walked together; we had not fallen for the fallacy—so patently wedged in the mind of Wedgwood Benn—that aequiparates unity with uniformity and assumes, in consequence, that increased centralization is the answer to our ills. In those older days of a free society, centres of economic power were localized as now they are not, and citizens were far more in control of their own lives, however hard the lives of some of them might be. Not so now; people feel and suffer frustration under the impersonality of the bonds laid on them by those who exercise from afar power without responsibility. They are rightly tiring of it. In Scotland, their longing to manage once again their own lives and their own affairs is expressed in terms of nationhood. But are the Scots and the Welsh alone in their desire? If they want to rule themselves and if the reason, at base, for this is that they want to manage their own lives and their own affairs, then why not the English too? Why not the Lancashiremen, or those of Cornwall, East Anglia and the rest? In other words, are the Scots and Welsh, as they cry for nationhood, not really expressing a rightful and strong reaction against a malaise that afflicts us all, English as well as Scots and Welsh? And if that malaise is, as I think it is, the depersonalized, irresponsible existence inflicted on us all by the "centralization to grotesque proportions" of economic and social power in the hands of the fabianized, managerial State, is not a great part of the answer to that malaise to be found in the making by any intelligent government (if we can find such a thing in this country today?) of

the most strenuous efforts to place that power back where it belongs—in the hands of those at local level, who should stand responsible to local communities for its exercise. Is not the devolution of economic power a great part of the answer to our present troubles and is not the other to be found in a parallel devolution of social power; by which I mean returning to the people of this country that which is their's by right and which should never have been taken away from them—full and free responsibility for their own livelihood and their own lives; in other words, the winding up of the Social-Service, or Welfare, State? And let us note that, in this context, it matters not a hoot whether we are talking about an Englishman, a Scot or a Welshman. One thing we know and that is that we have all suffered, during the past twenty-five years, at the hands of the Managerial State, placed over us by successive Conservative and Labour Administrations, which have both sought, in almost total disregard of the claims of human dignity, to take care of us all instead of not merely allowing (who are they to allow?), but encouraging each one of us to take care of himself.

Regeneration of Pride and Identity

Sir William speaks well in his concluding paragraph of a “regeneration of pride and identity” that would come to us all were government to get out of our lives and allow us to stand, as free men should stand, on their own feet. Which brings me back to where I started, the layabouts at Ostend; could it not be that their appalling conduct on the occasion already referred to, is partly explained as an expression of the frustration felt by so many in this country stripped, as they are, to so large an extent of the opportunity which is theirs by natural right, of action that is free, responsible and self-reliant. If, after all, I am prevented from behaving as a man by nature is intended to behave, it should not be considered altogether surprising if I begin to behave like an animal. If the teenagers who went berserk on the prom. at

Ostend last August had been, not padded from birth against adversity, but placed in a position where they had to make their own way forward by their own responsible efforts, no matter how hard, would they, in fact, have behaved as they did? I doubt it.

The point I have been trying to make is a very simple one. It is this. If you suit this country's economy to the demands of human dignity, instead of crippling the latter in the interests of supposed efficiency, you will be surprised at the change that is wrought not only in the minds and manners of its people; but also, interestingly enough, in the quality of their work. The improvement in this latter, which comes as a by-product of respect paid to dignity by way of first priority, will prove astonishing.

Christian Affirmation Campaign

Saturday, November 23rd, 1974 at 3.00 p.m.

Speakers

John Braine (Catholic), Rev. Francis Moss (Anglican),
Rev. Dr. Oliver Beckerlegge
(Evangelical Methodist)

at

Kensington Temple, Kensington Park Rd., London, W.11
(Nearest tube—Notting Hill Gate)

Chairman

Michael Davies

What are the radicals doing to our churches? Are they
subverting the Gospel of Jesus Christ?

The author of this article was ordained in the wake of Vatican II. He is just old enough to have known and experienced the old Triumphalism and seen the coming of the new. He views the present situation with alarm because he feels that the Church is fundamentally unprepared.

Why, in fact, has the new Triumphalism swept the Church? What is its aim? How can it be stopped and good drawn out of evil? In this article, Fr. Tolhurst offers his analysis of the situation and his hopes for the future.

The New Triumphalism

A Priest's Reflections

REV. JAMES TOLHURST

IT is a very real tragedy that the pace of events seems to have atrophied our sense of history. It is either being made—and being reported on our screens—or it happened in the distant past. The new Triumphalism is thus seen as some strange wart that has suddenly emerged on the face of Catholicism.

But, in spite of its refurbished image, it is not a new phenomenon. Admittedly it has adapted to a changed environment and it now uses the new vocabulary, but to coin a phrase of Milton's, it is the old Triumphalism *writ large*. The situation is described by Fr. Bouyer: "I recall an unconsciously revealing reflection about all the elements of the most truly Catholic tradition that so many Anglicans have recovered and to which they seem much more profoundly attached than Catholics. But, he replied "that is valueless since they are not doing it in order to obey the legitimate authority".¹

1. *Decomposition of Catholicism*, London 1970, page 68.

Knowing Your Canon Law

The preponderance of Canon Law and a legalist mentality makes for tidiness but does not encourage real theological development. It is similar to a tram line which guides you to the terminus but allows no reflection on the way. As far as the training for the priesthood was concerned it meant that studies were obstacles to be surmounted and often of dubious value to the parish. You had to undergo the training in order to be ordained; after ordination your books could be put into a suitcase. All that would be necessary would be a broad knowledge of rubrics and canonical legislation. Everything else could be provided by experts or the curial offices of the diocese. The basic underlying virtue was obedience. Expressed succinctly by one priest this mentality produced the memorable phrase: "You did not become a priest to be happy".

At the same time, the essential ingredient for Church preferment was probity and knowledge of Canon Law. Those who comprised the curia surrounding the Bishop had to deal with the legal niceties and at the same time be "nice" chaps. Understandably one had to fit in with the system which one helped to run. The machine needed to be well oiled in order to cope with the job it was designed to do. Surely, it was argued, provided the job was done efficiently, that was the most important factor.

Maginot Line

However, it can easily be seen that such a mentality is extremely vulnerable both internally and externally. Like the Maginot Line its strength is its weakness. There is no provision for a *blitzkrieg* attack nor is there any realisation of the need to engage in a possible counter-offensive demanding *all* the resources available.

It is still only just dawning on many members of the hierarchy and their curial officials that the attack has begun. It is considered emotive to talk of conspiracy, but we have the well documented evidence of Professor Hitchcock

which mentions "an elitist conception of religious reform"², not to mention Michael Davies' own observations. Two illustrations—one secular, and one religious may be useful. David Holbrook sheds light on the process of publicizing a sensational film like *Last Tango*. First, he says "a newspaper like *The Times* will give us little bits of advance information, odd publicity puffs, the interview with the producer, then a Diary note on the film's reception, then a glowing criticism, and lastly an interview on the Woman's Page, perhaps, with the producer's wife saying he isn't at all a brute or violent. All these items belong to commercial promotion—and meanwhile, genuine debate in the correspondence columns is suppressed".³ Just exactly how this works on a religious level was shown quite graphically by the reply of "A Theologian" to a letter by Mr. T. S. Gregory. The expert is first quoted (in this case, Fr. Raymond Brown): "The teaching authority of the Church has been most reluctant in the last years to categorise modern biblical and theological investigations as heretical . . . But no such modesty of judgment is attested by the ever-increasing number of right-wing Catholic magazines and newspapers". Then, by association, the slur: "and, we may add, of letter writers". This is followed by the argument from authority: "The Catholic members of the Commission are chosen and mandated by Rome . . . Where do the authors of the critics of the Statements respectively stand vis-a-vis the Church's official teaching authority".⁴ The new Triumphalists are using the tactics of the old Triumphalists to put over their case; and it is easy to see how many who were forged by the old, will obediently and unquestioningly accept the new "for the good of the Church".

Democratic Structures

It is helped on by the startling proliferation of "demo-

2. *The Decline & Fall of Radical Catholicism*, Image Books, page 48.

3. *The Tablet*, 8th September, 1973. 4. *The Tablet*, 2nd February, 1974.

cratic structures". The Council considered it "supremely opportune"⁵ that conferences of Bishops should be established. Such an administrative arrangement has fathered numerous committees radiating down to deanery and parish level. Undoubtedly, the days when things could be worked out in splendid isolation, have gone but, at the same time, what started as an administrative solution has rapidly assumed a structure of its own. If you set up a committee it will want to do something; and as the Church is hierarchical, complications will arise if leadership is not firm. Thus, in practice, one is caught on the horns of a dilemma: without firm leadership the structures can easily become dominated by a determined group; but if one uses firm leadership then the cry will go up of authoritarianism and lack of consultation.

Few of the Bishops are able to stand up to the demands made on them. It is not their fault. They were not prepared by their background to face such a situation, and they were caught off guard by the Council which blew the Church wide open without solving the situation. In fact, the Bishops have responded in the majority of cases by expanding the bureaucracy; firstly, because it is a *legal* structure and secondly, in the hope that the more militant will be subsumed. This does not take into account that Parkinson's Law works as well in the Church as in business and gradually the Church is grinding to a halt as a result of endless agendas and sub-committee meetings. The personal initiative of clergy and laity is swamped by red tape.

Naturally, this state of affairs is manna to the new Triumphalists who can use the growing paralysis of the Church to discredit it with the intellectual members of the laity and the younger clergy. It supports their claim for a more "charismatic" structure, free from the absolute, unchangeable, static, individualistic, negative, retrospective, abstract, legalistic Institutional Church.⁶ It is no accident

5. Decree on the Bishop's Pastoral Office, paragraph 37.

6. *Contemporary Catholicism*: Kloosterman. Fontana, 1972—all these words, except the last one come from pages 47 & 48.

that the network of Prayer Groups based on Notre Dame Indiana is called *Charismatic Renewal*.

Endless chat

On a larger front, the "bureaucratisation" of the Church has fed the confusion which has existed for some time. In a framework where discussion is primary and decision-making only the result of a long process, it is hard to confirm peoples' Faith. The nature of Catholicism is, in a sense, unaccustomed to endless chat. St. Paul could say: "Was I vacillating when I wanted to do this? Do I make my plans like a worldly man, ready to say Yes and No at once? As surely as God is faithful, our word to you has not been Yes and No" (2 Corinthians 1,17-18). Hence the accentuation of doubt and uncertainty by the apparent admission of all possibilities "as a basis for discussion". There would seem to be an unwillingness to say *No*. What you say is *Yes*, but . . . So, Communion in the hand is "out", but "If the contrary usage has already developed in any place, in order to help the episcopal conference fulfil their pastoral office in today's often difficult situation, the Apostolic See entrusts to the conference the duty and function of judging particular circumstances if any. They may make this judgment provided that any danger is avoided of insufficient reverence or false opinions of the Holy Eucharist arising in the minds of the faithful".⁷ Such is the inevitable consequence of setting up structures and hoping that they will discuss the problems so fully that they will cease to be problems; or that people will have forgotten what they came to discuss. Town Councils have been doing it with success for years.

Don't talk . . . listen

All this does not take into account that there are people—even prominent clerics—who wish to remould the

7. Instruction, *Memoriale Domini*, printed in *Faith*, Sept./October, 1972.

Church on lines that conflict radically with those laid down by Jesus Christ. The old Triumphalism which Newman called "The Machine"⁸ tended to eliminate theological research either on the grounds that it might be dangerous, or, more usually, because it was not sufficiently connected with the job of being a priest. However, the new Triumphalism is determined to stifle any opinion which does not support the new thinking. As Cardinal Wright wrote to the Assembly of Priests and Bishops of Spain: "Pastoral government is envisaged (in their document) in a monolithic and totalitarian fashion controlled, codified and organised in every detail. In spite of the superficial appearance of democracy, the structures of the Church would take over from, and stifle every form of individual or collective apostolic activity (whether by diocesan clergy, religious or lay people) replacing it by a form of centralised organisation modelled on vast business enterprises or on certain conceptions of the State itself".⁹ Although the new Triumphalists are foremost in their demands for an open Church, in fact, when the chips are down, one discovers that there is a gradual control of discussion based on the premise "that they know better than the People of God what is good for the People of God".¹⁰

We Are the Centre

If this stage is accomplished without too much opposition, then "spontaneous demands" are presented from all sides for more representation of a liberal viewpoint. Roughly translated, this means, jobs for the boys. After that, if possible, clergy and laity are to be labelled so that they can be more easily discredited. The lay person will be, as occasion demands, classified as right-wing reactionary or left-wing extremist, or even a mixture of both, while the priest can be pigeon-holed as "old hat" or "way out".

8. Cardinal Newman, J. Lewis May. Bles 1945, page 78.

9. Letter, 9th February, 1972, quoted *Iglesia Mundo*, Madrid.

10. Fr. Paul Crane, S.J.; *Christian Order*, February, 1972.

Nobody defines the centre because that is the particular ground occupied by the new Triumphalist. Hence, it would follow that the sane and even moral course of action would be to ensure that men of the "centre" occupy the key roles of responsibility in the diocese and all others ought to accept this representative decision. So, with a great fanfare of support from eminent specialists, the new establishment is born, with all the trappings of the old Triumphalism but with none of its redeeming qualities.

Let it be said that the Church, for all its triumphalism in the past, did produce outstanding figures. If history judges them as autocrats, so be it; but they were tremendously loyal to the Church and were men and women of great 'heart'. These people would accept the bride of Christ for all her wrinkles and do their best. Now, however, the whole atmosphere seems to foster a more desiccated outlook to accompany the bureaucracy. The old system could be dominated by people in the past; now, it dominates them.

Dynamic Alternative

The success of the new Triumphalism is due in part to the lack of a positive theological answer. It is of little avail to repel a united attack with theological weapons using canonical flintlocks. To argue that "this is disobedience" is futile when the person in question often enjoys some position of canonical prominence in the Church already. It would be far better to place the canonical aspect of religion in a new theological framework and make "structures serve as a function of purpose".¹¹ Ultimately, a theological synthesis, incorporating the scientific contribution to revelation would have to be built up on the basis of Scholasticism. This would enrich the mind and heart of the Church and give it renewed vitality and, at the same time, it would provide a more inspiring and dynamic alternative to the new Triumphalism.

¹¹ George Woodcock, B.B.C. Radio 4, 10th September, 1972.

The ground-work for such a synthesis is continuing little by little all over the world. It is not presumptuous to say that, in the measure that great minds converge on this vital project, so in fact will there be a start to real ecumenism and to an appreciation of the unique nature of the Catholic Church which can draw new things and old out of her treasury.¹²

There are many fields that require urgent consideration and which for too long have been viewed with academic detachment. A theology of the sacramental *character* is long overdue; so too is one of Collegiality. It is not sufficient to say that the one is a deputation to an office and the other is a consequence of the College of Apostles. Theology ought not to be seen as an exercise in words, but an unfolding of hidden reality which Our Lord would like us to make part of our life.

Re-interpreting the Faith

Much of the new theology which is sweeping the board is so imbued with worldliness that it can neither hang together nor can it provide people with any formation. Ultimately it will be rejected because it is in fact Liberalism and "inconsistent with any recognition of any religion as *true*. It teaches that all are to be tolerated for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste".¹³ A renewed theological synthesis will give rise to a deeper and more committed spirituality because people will recognise as they did when Our Lord spoke that "this is a new teaching" (Mark 1,27). It is no accident that the burgeoning of the new Triumphalism has also seen the decline in Catholic Action. Bureaucracy combined with "re-interpretation" of the Faith is not a good recipe for apostolic zeal. This ultimately stems from personal and total commitment to the Living Son of God who does in

12. *Catholicism, A New Synthesis*: Edward Holloway, Keyway, 1969.

13. Newman's speech on becoming a Cardinal, 1879.

fact demand "my life, my self, my all". And for that, it is necessary to be firmly centred on Him, believing that He is in fact God, the Envioner of man.

The Real Revolution

In this, of course, the member of Christ's Mystical Body is not alone. The drab reality of the new Triumphalism should not drive us to think that we ought to isolate ourselves from others. In fact, there is a need for the interaction of apostolic Catholics who will bear witness to the authentic love and truth to each other and to all men. But the emphasis should not be simply on social work but on a commitment to Jesus Christ who must be the driving force behind love of neighbour. It is unfortunately less demanding to visit the sick and feed the hungry than to minister to oneself the knowledge and love of God. Langland, who was a fairly ruthless critic of the Church, did not plead for greater works of mercy but merely saw "the pure lives of the layfolk and the clean living of the clergy, uniting Holy Church in a bond of Holiness".¹⁴ A greater resurgence of charity would flow from renewed total commitment. It was because the early Church was "of one heart and soul, devoted to the apostles' teaching and fellowship, to the breaking of bread and the prayers" that "they had everything in common". At the same time, Catholic Action should not become collective activity. Each person is called to contribute in his own way: he is not somehow only valuable as a means to an end. In a very real sense there is a bond uniting all the baptised members of Christ, but He is drawing them to bear witness to Him. It might not be popular, but St. Augustine put the point very well when he said: "Let the universal Church, the universal body, all her members, divided and distributed in the several offices, let them all follow Christ . . . There the innocence of virgins has its place, there the chastity of widows has its place, there the purity of marriage has its place. Let all those members which have their place there, each in their

14. *Piers the Ploughman*, Chapter 19.

own place, each in their own way, follow Christ; let them deny themselves".¹⁵ There is after all, no reason why the neo-Freudians should have the monopoly on the experience of love. It ought to be said loud and clear that a real, pure and deep affection is quite possible without sex. That would be revolutionary language indeed.

The revolutionary nature of Christianity does seem identified in many minds with the overthrow of existing structures. However the greatest revolution was surely the confrontation with *the world*; "the lust of the flesh and the lust of the eyes and the pride of life" (1 John 2,16). This took great courage because it was, and still is, the unmentionable offence. As Léon Bloy says: "Of all fears the most shameful is assuredly the fear of ridicule, of being ridiculous, of appearing ridiculous, the fear of passing for an imbecile. One can believe or not believe. But shame upon the man who would deny his God in order to make the intellectuals smile". This is perhaps the root of our gutlessness—we hate to be humiliated and laughed at; and we rationalise it as prudence or charity or reasonableness.

Holy Folly

However, we are all ultimately called from the greatest to the least to bear witness before men even if what we are saying is greeted with a patronising smile. We can be sure that many of the apostles had second thoughts about the wisdom of Peter walking on the water; perhaps it was a ghost they had seen and, anyway, he was nearly drowned. There are so many excellent arguments for not taking any action; for looking at things from a different angle and seeing both points of view. But the Church has dared to commit the unforgivable sin of unworldliness and bear witness to the truth. "Some people", says Bishop Gijsen, "try to avoid every conflict even at the cost of truth and conviction. This might be called 'toleration'; but, look here!

15. Augustine, Sermon 96 M.L. 38. 589.

Truth and conviction are for me more sacred than avoiding conflict. By that I do not mean that I go looking for trouble, but I refuse to avoid it at the cost of truth".¹⁶ That viewpoint has always been called "holy folly" and it is in the authentic tradition of the Church: "When the Apostles proclaimed the truth and defended it for the sake of God's glory, it was all the same to them whether they won or lost".¹⁷

A Triumphant Answer

Of course, the Church is undergoing a great tribulation, for which the new Triumphalists must take their fair share of blame. But we need to remember that "in everything (even the new bureaucracy) God works for good with those who love him" (Romans 8,28). The very ruthlessness of the power tactics employed will in the end convince the Church of the need for a real re-appraisal and a resounding call for real commitment to Jesus Christ and all His Church teaches presented in a way which will captivate men as never before. It may well bring the Church to its knees, but then it will more clearly see the power of God made perfect in our weakness. Not that this will be achieved without a struggle: "now add our fair share of mistakes, shortcomings and disappointments and also that this may go on for a very long time, at the end of which I firmly believe—though it is not a promise or a guarantee—only a profession of faith—that there will be complete, absolute and final victory".¹⁸ That is the Church's triumphant answer to the new Triumphalism.

16. *Christian Order*, October 1973 (cf. also *The Tablet*, 7th April, 1973).

17. St. Teresa to Fr. Ibanez (cf. also *Imitation of Christ*, Bk III, ch. 5).

18. Winston Churchill: May 7, 1941.

During the last year or so the ever-increasing rate of inflation has been a cause for growing concern. This, the second of a series of three articles, is devoted to an examination of the causes of inflation. The final article in the series will look at some of the special features of the current situation and examine solutions.

Inflation (2)

J. M. JACKSON

THERE is little difficulty recognising inflation. For most purposes it is sufficient to define inflation as a rise in the general level of prices. At any particular time, as was shown in the first of these articles, some prices may be falling but this does not prevent us from recognising that the general trend is upward. Recently, that upward trend has not only been persistent but it has been much stronger. There have been various explanations of inflation put forward in the past. So it is today. One hears the blame put on trade unions for their excessive wage demands, upon the rising price of imports, upon the increase in the supply of money, and so on. Which of these explanations is the true one? This is not a question to which there is a simple answer. It is perhaps rather like asking a doctor what is the cause of a high temperature. He would reply that a high temperature is a symptom which can be associated with a great variety of causes. The same is true of inflation. There is no reason to suppose that a persistent upward trend in prices is always brought about by the same cause. Different causes may operate at different times. Sometimes more than one cause may be operative. At this stage, it may be well to introduce the distinction economists have made between demand-pull and cost-push inflation.

Demand Pull

Most people are familiar with the idea that a strong demand for any particular product will lead to a rise in price. If the commodity is in short supply relatively to the demand for it, some people will be prepared to pay a higher price in order to get a share of the limited supply. There has, for example, been a demand for XJ12 cars which has been in excess of British Leyland's ability to produce them. In this kind of field the company is likely to fix a price that represents a reasonable rate of return on their costs of production. There are more orders than cars produced, so delivery dates lengthen. In this kind of situation, those people who want a car of this kind sufficiently strongly will be willing to pay on the second-hand market a price in excess of that fixed by the manufacturers for a new car.

If, then, there is a scarcity of a particular commodity, its price tends to rise. It is also possible for the demand for goods and services generally to outstrip the available supply. If this happens, then there is a general upward pressure on prices and we have an inflationary situation. To some extent, the upward pressure on domestic prices may be eased by a switch of demand from home produced goods to imports and by a diversion of potential exports to the home market. We saw in the first of these articles that a more rapid rise in our prices than those of our competitors could lead to a deficit in the balance of payments. Any increase in imports or diversion of exports to the home market, whilst easing the pressure on home prices, would, of course, have its own direct impact on the balance of payments.

We need to look a little more closely at how a situation of general excess demand occurs. Why are more goods and services demanded than can be produced? We can readily understand that we would all like to enjoy more of the goods and services that are available, but this in itself need not lead to inflation. What matters is not that somebody would like a colour television set that he sees in a shop window but that he has the cash to go in and pay for it. Normally, we

would expect the total of incomes that people earn to be just sufficient to enable them to buy all the goods and services that have been produced. This would be true of a closed economy, that is one without international trade, or an open economy in a situation where the value of imports and exports is equal.

Let us look at what happens when an article is sold. A woman goes into a shop and buys, say, a new washing machine for £100. What happens to this £100? Part of it will represent the price that the shopkeeper had to pay the manufacturer (say £65). Of the remaining £35, some proportion will go towards the wages of the assistants employed in the shop, part may go in rent to the owner of the shop (if this is not the shopkeeper himself), part will go towards such things as the cost of lighting and heating the shop and the remainder towards the shopkeeper's profits. If we look at each of the items other than the shopkeeper's profit we can make a similar breakdown. The manufacturer will pay part of the £65 he received for the machine out in wages, part for raw materials used, and so on. The same breakdown can be made in respect of the manufacturer's payments for raw materials. In the end we find that everybody has earned an income by making some contribution to the production of goods and services, either by working or by supplying other factors of production. All incomes arise from making a contribution to production. The value of goods produced is equal to the level of incomes generated. The incomes generated in the process of production are just equal to the value of goods produced.

If there is this equality between the level of incomes generated and the value of goods produced, how is it possible for the demand for goods and services to exceed the supply? The answer is that this would not be possible if the demand for goods and services arose only from current income. We can examine a little more closely what happens in a closed economy. There is, let us assume, a state of more or less full employment. A certain level of production exists; incomes are just equal to the value of goods pro-

duced. Part of this income will be taken from people in taxation but spent in turn by the government on various public services or given in, for example, social security benefits to those unable to earn an income by contributing to production. Part of production will be in the form of capital goods for use by industry. We may assume that investment by industry in new equipment and factories is carried out with savings which the public lend to business enterprises or use to buy shares in companies. So we have a situation where people are earning incomes just equal to the value of goods produced. There is a circular flow of income. Enterprises pay incomes to those contributing to production and this same income flows back to purchase the goods produced.

There are withdrawals from that flow. People save part of their incomes and pay part to the government in tax. So far, I have assumed that business men want to borrow people's savings in order to spend them on investment, the purchase of new factories and equipment. Their investment spending is an injection of money back into the circular flow. Similar government spending is another such injection. I assumed that savings equalled investment and that government spending equalled taxation. The economy would be in balance, however, so long as the total withdrawals from the circular flow of income equalled the total injections. There is no need for strict equality between the particular pairs of withdrawals and injections mentioned.*

What we must now consider is the possibility that withdrawals and injections will not be equal. Since inflation is our present concern, we must, to be specific, examine the situation where injections may be in excess of withdrawals. Business men may not be limited to spending on investment money they have obtained from the public, either in loans or new share issues. They may be able to borrow from the banks. Of course, if the banks only lent money deposited

* Expenditures on imports are another withdrawal and payment for exports an injection. The same holds true when we extend our analysis to an open economy with foreign trade.

with them by the public, this would make no difference. In practice, however, the banks do more than re-lend the money deposited with them. They give loans to business men which allow them to draw cheques in just the same way as if they had deposited cash. People accept these cheques and pay them into their own accounts. The total of bank deposits is increased. Once a business man has incurred an overdraft and given his cheque to some creditor and the cheque is paid in, the deposit created is now indistinguishable from deposits created in the normal way. Thus the banks have increased the quantity of money, and enabled business men to make an injection into the circular flow of income which is not matched by a withdrawal from it. In this way, the total demand for goods and services can be increased beyond the level of incomes generated by production. Since the quantity of goods and services available cannot be increased if there is already full employment, there must be a rise in prices.

The Quantity of Money

Many people have argued that the real culprit in inflation is the quantity of money. There was a time when economists held the quantity theory of money. This was represented by an equation which said that the quantity of money multiplied by the velocity of circulation (the average number of times a piece of money changed hands) was equal to the volume of transactions multiplied by the general price level. This equality must, of course, be true at any point of time. What was generally implied by the theorists was that if the quantity of money increased, the price level would change in more or less the same proportion. The implicit assumption was that the other two elements, the velocity of circulation and the volume of transactions would remain more or less stable. This need not always be the case. If, for example, there were unemployment, an increase in the quantity of money could lead to business men spending more on investment and since there were idle resources these could be brought into use and the volume of trans-

ctions increased. Prices need not, therefore, rise.

It may seem, nevertheless, that the supply of money still has a key role to play. If the banks were not able to increase the supply of money, how would it be possible for injections to be made into the circular flow of income that were not matched by withdrawals? Certainly, it cannot be denied that the possibility of increasing the money supply makes it easier for this to happen, but it may not be essential. The quantity of money may be fixed but it would still be possible for the velocity of circulation to increase. If a given quantity of money is circulating more rapidly, it will clearly serve to finance a greater value of transactions, and if full employment has already been reached this must mean higher prices rather than a greater physical volume of transactions.

Cost Push

We turn now to inflation that has its origins in cost push. With demand-pull, we had total demand in excess of available supply so the prices of goods arose. Manufacturers could be making good profits and would want to increase their output. This would mean they would want more labour and would offer higher wages in order to attract workers. In so far as every employer tried this, they might be unsuccessful. But the important point is that higher wages would tend to be offered to attract workers. Wage increases would not be a grudging concession to trade union demands for higher pay. There would be claims, and these could be met fairly willingly. Partly, however, increases could result from various devices which might boost earnings without the need for formal wage agreements (readily available overtime, etc.)

It is, however, possible that trade unions may take the initiative and demand higher pay, even when there is no excess demand. If employers grant higher wages, their costs are increased and these increases may be passed on to consumers in higher prices. Can output be sold at these higher prices? The answer, of course, is that some people at least

are also getting higher incomes. There is, however, a danger that a liquidity problem may arise. Although both incomes and prices are rising, the quantity of money may be fixed. To sustain a higher level of incomes and a greater value of transactions, it may be necessary to increase the quantity of money. True, I have just argued above that the velocity of circulation of money may increase. There may be greater use of trade credit. It is possible to economise on the use of money but there may be limits to this. It may become inconvenient to manage without ordinary money and this may put some firms in serious difficulties when faced with demands for higher wages. There is no doubt that a few years ago wage-push was the predominant cause of inflation, when wages and prices continued to rise despite a sharply rising level of unemployment.

It has been usual to recognise that inflation may be brought about by a rise in any element in cost, whilst assuming in practice that wages were the major cause. In the last twelve months or so, the prices of imported goods especially food and raw materials, have been an important factor in inflation. The most spectacular has been the great increase in the price of oil, which has put up the cost of transporting goods, the cost of fuel for manufacturing industry, the cost of domestic heating and so on. Many imported foodstuffs have also increased in price. Wheat has risen in price and bread prices have risen. Meat prices are high. Where such essential imports are rising in price, it is impossible to keep our own price level stable. The serious danger is that we will not recognise that such rises in the price of imports must mean that our standard of living must fall. We must export more to pay for these imports, and so have less for our own consumption. If we do not recognise this, but instead seek to increase our own money incomes to offset the rising cost of living, the result can only be to intensify the inflationary tendencies. Instead of a once for all rise in the price level there will be a continuous upward spiral of wages and prices.

(To be concluded)

What is meant in practice by taking up one's cross daily? Shouldn't we get rid of crosses like illness? How sinful is uncharitable speech? Should students who marry receive marriage grants?

Any Questions?

WILLIAM LAWSON, S.J.

What is meant in practice by taking up one's cross daily? Are we at fault if we try to get rid of crosses like illness?

It is from Our Lord that we have the command to take up our cross and follow Him. St. Paul says: "We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God"; and, "I decided to know nothing among you except Jesus Christ and Him crucified". We know that Christ's Passion and Death are the greatest gift of the love of the Father and His own love, the prelude of His Resurrection and the promise of our own. We accept that we must die with Him so as to rise with Him in newness of life. So suffering has to be accepted in our lives, not just as the inevitable concomitant of our mortality but as companionship with Christ and a sign of God's love.

When suffering is unavoidable, at least we are not in doubt what our cross is, and we know we must carry it all the way in union with Christ and with some measure of his unfailing love. So with bereavement, or our responsibility and concern for others, or bodily ills that we can't mend. When we have a choice between suffering or avoiding it perhaps we should make our decision in favour of charity. It is charity—in the long run, though not, maybe, at the beginning—which chooses the self-denial of priesthood or

religious life. Charity keeps parents and children cheerful and generous in the endless self-sacrifice of life at home. Consideration of charity could help us to deal with illness. If it impairs our service of others we should get rid of it. If it afflicts only ourselves, we could put up with it.

How sinful is uncharitable speech?

It is always bad; but the badness can cover the whole range from heedlessness to downright malice—from venial sin to mortal. Although charity is the greatest of the virtues and uncharity the worst of the vices, “uncharitable” has a soft sound, and we can accuse ourselves of uncharitable speech without being shocked. It would bring home to us how serious such speech can be if we were to divide it into calumny and detraction—it is always the one or the other—and use those words in our self-accusation. Better still, we could take Our Lord at his word when He says: “I tell you, on the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned.” We must take care, know what we intend to say, and stifle it if it is evil. “Do not rush into speech; let there be no hasty utterance in God’s presence”. That is right and reasonable; but the care to be exercised cannot be a succession of pauses during conversation while we examine our next remark. That would hold up the feast of wit and flow of soul. We need to train ourselves, cultivating a resolve not to damage people with our tongue, and monitoring our own speech as it pours out. The tongue is used as a rough and ready tool for any old job, including dirty work; but it can be a precision instrument for doing good, and that we should make it. Speech is so often about people. They are in our lives to be helped and cherished, not to suffer the death of a thousand cuts. So, “let no evil speech proceed from your mouth, but that which is good.”

Do you agree with the giving of marriage

grants to students who marry before their studies are finished?

The old idea of getting married was that the couple would wait until the man was well enough established in his work that he could earn enough to support himself and a wife and family. While they waited they saved money and collected goods in preparation for setting up house together. The pair would start their married life independent and self-reliant, getting to know one another in that excellent way of sharing hopes and hardships and making a home by their joint efforts. It made a good solid foundation for their life together. To live on in-laws would have been considered feeble and irresponsible; and it would, in fact, have deprived them of the unifying effect of shared joys and sorrows. In these days, a housing shortage may compel a young couple, otherwise self-sufficient, to live with parents, but they should get away as soon as possible to live on their own.

That seems a healthy understanding of marriage. Applied to students, it would mean that the man should qualify and start a career before asking or agreeing to marry. To enter into marriage before he is qualified means not only taking on two tasks which are incompatible but also living on other people—not his own and his wife's families but the State and the tax-payer. An exception might be made for those aiming at a higher position in education or industry, and who must have a second degree if their application is to be successful. Getting a doctorate could take a man several years, and that is a long time to ask him and his future wife to wait; but at least he should get his first qualification before marrying.

Book Review

MONSTROUS REGIMENT

K.G.B. by John Barron; Hodder and Stoughton, £4.25; pp. 462.

I remember remarking some years ago when dialogue between Catholics and Communists was all the mode, that I saw no point in dialogueing with a policeman. To those who seemed puzzled by this remark, I had to go on to explain that the real ruler of the Soviet Union was the KGB, or clandestine State Security Service: entrenched as its members were as muscles and brains of a system which they had made, which they lived off in privileged fashion and to which they owed all, they would be the last people in the world to engage in serious dialogue with the Church if this meant, however remotely, the kind of concessions on their part that would lead to ultimate loss of privilege. It would be rather like asking a man who lived by graft to subscribe to a system under which graft was impossible. How, then, would he live? It is the same with the KGB. How else would they live, if the system which gave basis to their life was altered in such a way that they could no longer live off it? And, since the purpose of dialogue was, eventually, to produce such alterations, the KGB would be the last people in the world to take it seriously. For Catholics to engage in dialogue, therefore, was no more than a waste of time.

Events, I think, have proved me right. So, too, has this book. The picture drawn by the Author is not merely frightful, but frightening; it is that of a truly monstrous regiment. It shows the KGB as upholders of a system which is rotten to the core and off which they live like parasites: they are the real rulers of Russia today. One important point to note is that they always have been and this is perfectly understandable when you realise, as so many never have

realised, that Lenin and his Bolsheviks attained power in Russia, not by wish of the Russian people, but by armed coup. They came into their own with the storming of the Winter Palace on that October day in 1917. It was this that finished Kerensky's power and placed Lenin in real charge: his reaction to the liberal majority that confronted his followers in the Duma after the ensuing elections, was to summon Bolshevik troops who drove out the deputies and closed the place down. It has never been opened since. From that day until this, Russia became a Police State under armed occupation. And the KGB, it should be noted, is no more than the successor of the Cheka which Lenin established as an "investigation agency" under the mad Pole, Dzershinsky, on December 20th, 1917, only a couple of months after his ten days in October, which shook the world and which have not finished shaking it since.

Under its founding father and first director, Feliks Dzerzhinsky, the Cheka rapidly transformed itself into what the Author of this excellent book describes most accurately as a "vengeful political police force committed to extermination of ideological opponents". Boasted the horrible Dzerzhinsky in 1918: "We stand for organized terror . . . the Cheka is not a court . . . The Cheka is obliged to defend the Revolution and conquer the enemy even if its sword does by chance sometimes fall upon the heads of the innocent". The actions of Dzerzhinsky's followers bore revolting witness to his words: "During the Bolshevik Revolution and its aftermath", writes the Author, "the Chekists shot, drowned, bayoneted, and beat to death an estimated 200,000 people in 'official' executions, those more or less authorized. Probably another 300,000 or more died in the executions following suppression of many local uprisings or as a result of conditions in Chekist concentration camps. All these barbarities were perpetrated in accord with sweeping Party mandates that sanctioned terror, indeed demanded it. No one incited the Cheka more enthusiastically than Lenin. When idealistic Communists protested Cheka sadism, Lenin in June 1918 retorted: 'This is unheard of!

The energy and mass nature of terror must be encouraged'. He ridiculed the Communists who objected to Cheka terror as 'narrow-minded intelligentsia' who 'sob and fuss' over little mistakes. And he sent telegrams to Cheka officials in Penza commanding them to employ 'merciless mass terror' ".

And let the reader not think for a moment that this was a mere flash in the pan—inevitable birth pangs of a great new order and nothing more. Let there be no deception in this regard. "By 1924", to quote the Author again, "when Lenin lay disabled and dying from strokes, he had already cast the mold of future Soviet society. He had bequeathed the Russian people dictatorship by an oligarchy, supported by a privileged New Class, wholly dependent upon a political secret police force. He had securely established the principle, practice, and mechanism of political police force and terror as the foundations of the dictatorship. Concentration camps, arrests on the basis of class, sentences and executions without trial, the extorted confession for purposes of a show trial, the hidden informant, the concept of 'merciless mass terror' were introduced not by Stalin but by Lenin. The terror decried decades later as Stalinism was pure Leninism, practised on a grandiose and insane scale. Stalin merely took the Soviet people further down the path Lenin clearly charted, with ghastly consequences that now have been well documented . . . but Stalin was only following 'the scientific concept of dictatorship', relying on force supported by the secret police".

Neither did the terror finish with Stalin, as superficially-minded and silly Liberals in the West affect, at times, to believe. "Our Chekists", said Krushchev in public praise of the KGB, "in their overwhelming majority are honest workers . . . we have confidence in these cadres". In tribute to them and their successors, the KGB, Krushchev ordered a statue of Feliks Dzerzhinsky to be put up outside the Lubyanka Prison and, in 1961, he increased the budget and manpower of the KGB in order that its foreign operations might be greatly stepped up. After Krushchev and under Brezhnev, the situation remains exactly the same. Those

who think the system has been loosened up are simply deluding themselves: Writes the Author, "As Richard Pipes has observed: 'The Soviet leadership of today finds itself in a situation in all essential respects identical to the one Lenin had left on his death, that is, devoid of a popular mandate or any other kind of legitimacy to justify its monopoly of political power except the alleged exigencies of class war'. Having never ruled with the consent of the governed, the Soviet leadership of today perceives no feasible way to rule except through the compulsion of the KGB. That is why they are willing to give it any power the Soviet Union has except that which might endanger their own".

So the terror has continued from then until now; so, too, has its instrument, now called the KGB: "Since the days of the Cheka, the secret political police has been reorganised and retitled many times, becoming successively the GPU, the OGPU, the GUGB/NKVD, the NKGB, the MGB, and the KGB. But their mentality, ideals and aims have always been the same. So has their relationship to Soviet rulers, the Party and the people. The origins and evolution of this relationship beginning with the Cheka demonstrate why it will be exceedingly difficult for any Soviet leaders to lessen their dependency upon the KGB". Very few people recognize or, indeed, know anything about the nature or extent of this dependence. It is important that they should at least make an effort to learn something about it. They might begin with a consideration of the Author's measured words in this regard. I quote at some length:

"The KGB is a unique phenomenon of this century. Having no true counterpart, either in history or the contemporary world, it cannot be fully comprehended through analogy with other organizations, or adequately defined by Western terminology. But something of the importance of the KGB can be seen in the void its disappearance would create in the life of the Soviet Union.

"Were the KGB to vanish, with it would evaporate the basic means of regulating Soviet thought, speech, and behaviour; of controlling the arts, science, religion, education, the press, police and military. Gone too would be the most effective means of suppressing ethnic minorities, of preventing the flight of Soviet citizens, of keeping watch on individuals, of compelling the whole populace to subserve the interests of the Soviet rulers. The staffs of Soviet embassies all over the world would shrink drastically; in some capitals scarcely any Soviet representatives would remain. The Soviet Union would lose most of its capacity to commit espionage abroad—to subvert public officials; to plot sabotage and assassination; to foment strikes, demonstrations and riots; to nurture terrorism and guerilla warfare; to clandestinely pollute public discourse with misinformation and calumny. It would be largely unable to seek surreptitiously what it has been unable to attain overtly.

"Indeed, dismantlement of the KGB would remove the very foundation of Soviet society, a foundation laid by Lenin more than half a century ago. 'The scientific concept of dictatorship', Lenin declared in 1920, 'means neither more nor less than unlimited power resting directly on force, not limited by anything, nor restrained by any laws or any absolute rule. Nothing less than that'. Today the KGB primarily constitutes the force Lenin envisioned: the principal force by which Communist Party chieftains sustain their dictatorship over the Soviet people and try to project it into other societies. Hence, every person affected by the actions of the Soviet Union is affected by the KGB".

The area of KGB activity, as noted above by the Author, is covered by the need to preserve the Soviet Union from those at home who would throw off the serfdom imposed by the regime, if given half a chance to do so; and those abroad whose way of life in freedom, by the very fact of

its existence, is enough to set it up in the eyes of the KGB as an obstacle to Soviet plans for world-enslavement.

In the prosecution of this double purpose of total internal suppression and world-wide enslavement, the KGB is estimated to employ, in addition to a total of 90,000 staff officers working around the world, some 400,000 clerical workers (including, presumably, the 70,000 censors within the Soviet Union who decide what information of every sort shall reach the Russian people through the media and what shall not), building guards, border guards and special troops. Additionally, there are, according to the Author, the hundreds of thousands of informers and spies whom the KGB commands in one form or another and whose number is subjected only to approximate calculation.

It is extremely important to notice that this double purpose—so mercilessly pursued by such barbaric and cruel methods—always remains the same. "In 1971", writes the Author, "Boris Ponomarev, who speaks most authoritatively for the Soviet leadership on foreign affairs, published in *Kommunist* a remarkable article whose import is equally clear. Surveying the world, Ponomarev was fairly bedazzled by the opportunities for revolution he saw on all continents. Exhorting Communists everywhere to exploit these revolutionary opportunities, Ponomarev declared: 'The Communists always remain the party of social revolution, a party which never tolerates the capitalist order and is always ready to head the struggle for the total political power of the working class and for the establishment of the dictatorship of the proletariat in one or another form' ". And Leonid Brezhnev corroborated this view on June 27th, 1972, shortly after negotiations with President Nixon: "Leonid Brezhnev emphatically asserted that the Soviet Union remains determined to support 'all revolutionary forces of our time'. The detente with the United States, he declared, 'in no way signifies a possibility of weakening the ideological struggle' against the West. Lest anyone misunderstood, he concluded: 'On the contrary, we should be prepared for the intensification of the struggle' ".

Granted the continued relentless prosecution by the Soviet Union of its double purpose, granted, too, the thoroughness and the foulness of the means used by its chosen instrument, the KGB, in support of this purpose, one is entitled, I think, as a Catholic, to ask one question out of many that might be asked at this point. It is simply this and it is asked with great respect: "Where does the Vatican think its present policy of detente with the Soviet Union (whose working instrument is the KGB) is going to get the Church"? I do not see how any sane man, after a close and objective study of the contents of this book, can answer anything but "Nowhere" to that question.

John Barron's book, whose reliability, incidentally, is not in question, ought to be made required reading in the Papal Secretariat of State. I wish the Holy Father would give every bishop who comes to the Synod this year a copy. They would be far better off reading it than listening to Dr. Philip Potter going on about the WCC and its new brand of "secular ecumenism". Of one thing we can be quite sure. His address to the Synod Fathers—the invitation came, I believe, from Cardinal Willebrands—will bring broad grins to KGB faces everywhere. Those who do not see why do not, I am afraid, yet understand what is going on with regard to Communism and the Catholic Church.

Paul Crane, S.J.

**Retreat Week-End
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